1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

only *ami tarajau*. *Ami tarajau* also took the form of mock name-calling contests between men.

The Trumaí found great amusement in minor accidents that befell others and in humorous gossip, without regard to kinship. Jokes played by one person on another, however, usually occurred between cross-cousins.

Avoidance and Respect

Taboos on the names or persons of affinal relatives were observed by the Trumaí, because, as they said, they felt *vally* (ashamed) toward them. The strongest prohibited a man from speaking the name of his parents-in-law or being in their presence. Thus, a man would not enter a house in which his father-in-law was visiting or join the men's circle if he were there. Parents-in-law were the only affinals whose persons were avoided, and this was most strictly observed between a man and his father-in-law. Due to the short life span, social intercourse was little interrupted by this practice; only one father-in-law and two mothers-in-law lived in the Trumaí village. However, they figured importantly in marital troubles, since parents always took the part of their own offspring in a conflict between mates. Aloari felt bitter about his dead mother-in-law, because she had helped his wife to kill their first two children at birth. The avoidance of a father-in-law's name was so strict that a Trumaí man could not mention his own son's second name, because it was inherited from his wife's father.

Name avoidance was also invoked to some degree with respect to the second ascending generation of affinals. A wife's grandparents could be referred to by name, but only in a whisper, while no such inhibitions were observed when addressing the wife herself by the name.[7]

The Trumaí were ashamed toward the wife's brother and the sister's husband. This was expressed by name avoidance and a respect relation. If there were children, a man could avoid the use of his brother-in-law's name by calling him *deta a'o* (sister's son's father) in the case of a sister's husband, or *apat'awe* (child's mother's brother), if he was the wife's brother. Respect was shown by offering the affinal a chair or by other small courtesies or gift-giving. Since an affinal of the same generation was often a cross-cousin, the joking and respect relationships overlapped rather curiously. While Yati and his cross-cousin and brother-in-law Mayuva played pranks on or feigned anger at one another, they showed great mutual deference at other times. Immediately after Yati told Quain to throw Mayuva out of his house, Mayuva rolled a cigarette for Yati and lit it for him. Manifestly, the two prescribed patterns caused no conflict.

[7] This probably illustrates some overlapping between name avoidance and the taboo on speaking the name of a dead person.

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

551 Only when he was also the brother-in-law was respect given to a cross-
605 cousin or his name avoided. Female cross-cousins, despite affinal con-
607 nections, were never so treated by the men.

Avunculate

604 The maternal uncle in Trumaí society was in no sense a disciplinarian.
522 Only the father and the father's brother were allowed to strike a child.
[861] On the other hand, the gift-giving claims of the sister's son (*deta*) upon
[431] the mother's brother (*wawe*) were strong, and particularly so when they were reinforced by co-residence. A man was expected to be benevolent and tolerant toward his *deta*. This frequently took the form of teasing and jollying the boy, and contrasted with the more serious attitude of the father and his brothers. For instance, Yati told his *deta* that he and Quain were going to eat him, and, as if to carry out the threat, he began to drag him toward the fire. The child cried lustily, and Yati immediately stopped and cajoled him. Also, Katauka said to his *deta*, "When you die, I will not cry." Katauka was greatly amused when this caused tears.

Such teasing ceased by the time a boy reached the age of puberty. Moreover, the *wawe* became a defender of the *deta's* interests in the absence of the boy's father or father's brother, and, in some cases, he supervised his initiation ceremonies. Common to both the Trumaí and
[437] Kamayurá was the traveling partnership of a man and his sister's son.
[171] It was quite usual for a *wawe* to take his *deta* along when he visited another village. Quain noted that on such trips the wife of the older man was rarely included. This is consistent with the sexual taboo
[835] between the nephew and the maternal uncle's wife.

The Chieftaincy

622 The Trumaí had one chieftain (*aek*), Maibu, and two sub-chiefs,
624 Katauka and Matiwana. At the outset it should be understood that Katauka and Matiwana at no time during Quain's stay exerted any
[988] chiefly prerogative or function. They were not men of especially high status — indeed, Matiwana was looked down upon as an old man. Their main function, Quain was told, was to take over the office of chief when Maibu was away from the village. Due to Matiwana's advanced age, this duty ordinarily fell to Katauka. Otherwise, neither man was particularly influential; nor did they talk more in the men's circle than others.

622 The chief's main function was to urge his fellow Trumaí to carry out
537 those projects or tasks which were the responsibility of the community as a whole or in its interest, but he frequently exhorted the villagers to

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

post-natal sexual taboos is a serious social problem. A large group of not very pretty bachelors must use the woman with ringworm or the Suyá captive, whose present marriage is considered dishonorable. These women have no brothers or fathers. In contrast with Karajá, there is no stylized homosexuality. Yet the complete freedom of sexual play results in activities which might be considered overt homosexuality. But to the Trumaí such activity has little emotional content. It does not seem to set up special personal relationships.

"Women are in constant fear of attack. Yet a wife tyrannizes her husband by withholding her favors and pulling the hair of anyone whom she suspects her husband has used sexually. Between married people, sex occurs at night — preferably when everyone else is asleep — or while going to the forest on various gathering tasks. A man and his wife engage in many things together, such as afternoon relaxation, fishing, and gardening. There is companionship even between those spouses among whom the wife is much older and no longer of interest to the man sexually.

"Between themselves, the men are extremely individualistic. Cooperation rarely exceeds kin limits even at the explicit order of the chief. Only when outsiders are present do men band together in a mock display of solid cooperation.... There is only one old man, who is about seventy — all others are under 45 ..... All death is murder. Nobody expects to live longer than the next rainy season. Men always carry bows and arrows for protection. Shamans keep the village in constant fear of attack from the Suyá or Kamayurá.... There are imaginary attacks quite often. Men gather in terror at the center of the village — the most exposed spot — and wait to be shot at from the dark bushes at the margin of the village....

"Authority is lax. The patrilineally hereditary chief does no work and is a parasite on his household. He is self-conscious of the rank of his wife whose marriage has elevated her. He lounges in his hammock, but it is his duty to orate from the center of the village at night and sometimes in the morning, urging the men to undertake group projects. He is the only man who has the courage to be an executive. This contrasts with the Kamayurá where there are several chiefs who, uniquely in their culture, are shy and ashamed to speak and whose orders must be referred through special talkers. It also contrasts with the Karajá where the chief is the best worker .... When the season changes, the Trumaí chief urges the people to engage in the new work, which they would do anyway. An example of the complete independence of spirit is illustrated by the two brothers who would not help the brother-in-law of one build the house in which they all were living, because they thought the mosquitoes would be bad in that location during the rainy season. The brother-in-law built the tremendous house all by himself — the two brothers lived comfortably in it.